

# Light:

## *A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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### NOTES BY THE WAY.

We are pleased to note that the very thoughtful 'Religio-Philosophical Journal' is carrying out its resolve to give more prominence to well-attested spiritual and psychical experiences. A late number contains valuable contributions from 'A lawyer' and 'A physician': the first giving experiences in automatic writing; the second an account of a remarkable somnambulist and clairvoyant,—not an agreeable case by any means, but full of instruction. We shall learn some day how to welcome and how to utilise these unpleasant cases of mediumship. They have much to teach us.

Another interesting feature of the 'Religio-Philosophical Journal' is the piecing together of letters from inquirers, with comments. We think there is much to be done in this direction. People, as a rule, do not write letters on these occult themes until the thing written about is 'in the air': and, as a rule, every letter so written voices some experience or some question for many. The blending of such letters into a whole, by contemplating them from one point of view, and the attempt to throw upon them all an elucidating light, could only be a very useful undertaking. Will our own readers take the hint, and send us very freely any thought, question, or difficulty that may occur to them?

A letter from one who has been 'a thoroughly orthodox Methodist' is an ideal one. We want personal experiences telling the story of personal awakening and guidance into the light. What was it that rescued, uplifted, strengthened, and gave courage and hope? There are many paths, many guides, many saviours: and it would be profitable to hear from those who have found them. There are many sorrows, disappointments, and dark places also: and we need to hear of these. We urge our readers to give us their experiences.

Has a tree a spirit? A writer in 'The New Age' thinks it must have. He has seen it. The story is a pretty one:—

While on a visit to London, I was asked by a Mr. S. to call upon him at his home in a town some miles from the city. He lived in a detached villa, with a large garden at the back of it. We had just got there when he asked me to have a look at his garden, so I went out along with his wife and himself. But no sooner had I stepped on to the plot of grass immediately adjoining the house than, right on the upper edge of this plot, I thought I saw a large and beautiful fruit tree, covered entirely with white blossom; and, on walking nearer to it, I found the tree dissolve away, and actually no tree was there. I was so astonished at this phantom spectacle that I spoke about it to Mr. S., and immediately both he and his wife exclaimed, 'That is extraordinary, as there actually stood there, on the very spot, a large fruit tree, which was cut down and taken away a month ago, as it never bore fruit, but was at springtime a mass of blossom; but its branches overhung the grass plot so that it

was thought best to remove it.' I had never seen this place before, or knew anything of the tree, or the circumstances connected with its removal. I thought this incident peculiar, and wondered how the ghost of a tree could be sensed as an existent thing on the atmosphere. Since then I have learned that the spiritual embodiment of the tree had as much right to exist as our own spiritual body. Several incidents of the same kind have taken place since that time, and I conclude that nothing exists materially but has a spiritual counterpart.

Truly, we are living in a world of wonders: and we need to remember the apostolic injunction to entertain strangers, as some have thereby entertained angels unawares. And this is as true of ideas as of persons.

'The Bombay Guardian' puts an old rumour into the following circumstantial story:—

Elias Howe almost beggared himself before he discovered where the eye of the needle of a sewing machine should be located. It is probable that there are very few persons who knew how it came about. His original idea was to follow the model of the ordinary needle, and have the eye at the heel. It never occurred to him that it should be placed near the point, and he might have failed altogether if he had not dreamed he was building a sewing machine for a savage king in a strange country. Just as in his actual waking experience, he was rather perplexed about the needle's eye. He thought the king gave him twenty-four hours to complete the machine and make it sew. If not finished in that time, death was to be the punishment. Howe worked and worked, and puzzled and puzzled, and finally gave it up. Then he thought he was taken out to be executed. He noticed that the warriors carried spears that were pierced near the head. Instantly came the solution of the difficulty, and while the inventor was begging for time he awoke. It was four o'clock in the morning. He jumped out of bed, ran to his workshop, and by nine a needle with an eye at the point had been rudely modelled. After that it was easy. This is the true story of an important incident in the invention of the sewing machine.

It is not only difficult, it is impossible, to see how this dream could be the product of the baffled inventor's own mind. The dream seems to have been invented in order to put the notion of the needle into his head.

'The Progressive Thinker' has a tremendously lengthy and a tremendously strong article on fraudulent and simpering Spiritualists. It calls for robust sobriety and homely sense, and seems to have no patience left for the uneducated speakers 'under control' who 'for an hour or more pour forth a string of words, without pith or point, and nothing practical from beginning to end,' and are, notwithstanding, 'inflated with unbounded egotism.' We think that a great deal might be said on the other side. The whole article is a sort of vigorous north-easter; but, if we are in health, it will do us no harm—but good. The conclusion is wholesome, anyhow:—

Spiritualism is here as a natural fact, and is based upon the principles of nature. It is here without any reference whatever to the gods, devils, and saviours of ancient mythology—in fact, it is here in spite of them, and has come to stay. This being the case, we ask in all candour, what has all this ecclesiastical mummary to do with it?



We believe that the time has fully come to sift the chaff from the wheat, and to demand honest methods, in consonance with the philosophy of Spiritualism. We need less assumption and more scientific analysis. When our Spiritualism is founded upon this rock, it will withstand the shock of the ages, and our Spiritualism will not ooze out of our fingers' ends when we make the discovery that some so-called medium is simply a charlatan and impostor.

We want less sailing among the clouds and planets, and need to get down to practical business, right here on earth.

Finally, we must demand integrity in mediumship, and character in all our workers, whether in the séance-room or on the rostrum. To this it must come at last, if we would preserve our self-respect and gain the respect of others.

Cremation is gaining ground. 'The Banner of Light' says that the Massachusetts Crematory had eighty-seven cremations in the first year; and adds:—

The facts so far shown are sufficiently convincing that the disposition of human remains by cremation is steadily growing in favour in the community. And, indeed, why should it not? There is every convincing reason for the prevalence of the practice. Human sentiment escapes all the horrors associated with the grave; it is a purer method of disposing of human remains; the health of others is better assured by it; and heat performs its purifying office at once, instead of waiting for the years to accomplish it.

It is indeed 'high time to awake out of sleep.' We have been drifting, in our novels, our plays, and even our sermons, to a Hell of our own devising. The Churches, which, to so great an extent, worry about doctrines and rituals and ceremonies, have added their portion to 'the horrible pit and the miry clay' into which Society is sinking. We want mercilessly rousing. In America this is being discovered and the remedy is being applied. A New York paper, 'The Christian Advocate,' says:—

A few weeks ago a man high in the Church, closely connected with all of its benevolent operations, was found to be a defaulter. He had robbed widows and orphans for years, had absolutely broken up one bank and paralysed another, and then he shot himself. His former pastor returned to the city where these deeds occurred, publicly spoke of his magnanimity and liberality, and intimated that 'his tragic death expiated his possible mistake.'

The old brutality of a hopeless Hell was morally purer than that. What would such a man as John Knox have said of this religious scoundrel, and of his pastor? Truly we want teachers like John Knox now. 'The time is come for judgment to begin at the House of God.'

#### INSPIRATIONAL MUSIC.

What is the art of the poet, the painter, the orator? How is it that the novelist on Monday and Tuesday cannot carry on his story, and yet on Wednesday new ideas, new chapters, new dialogues—pointed and finished—burst on him? No interpretation but that of the Spiritualist seems to meet the facts. To the artist comes Milton's celestial patroness and her 'nightly visitations unimplored.' In the case of the musician this inspiration seems very direct. A lady who is a strong psychic, and in the matter of Christian Science healing has had quite exceptional success, has sent to us an advertisement for a concert. Miss Helen Edith Green is a musician who for ten years has been under the influence of a spirit purporting to be Beethoven. From this spirit she has received inspiration far and away beyond her normal powers. The concert will take place at St. James's Hall on April 30th. It will include a Symphony in D, a Mass in D, and a Sonata in D. We beg to direct attention to her advertisement. The music is said to be of a very high class.

DONATIONS.—The following welcome contributions have been received in addition to those already acknowledged:—W. Fowler (Yararoo, South Australia), £3 3s.; A. M. L., £1 1s.; A Friend, £1 1s.; and H. W. F. (Cardiff), 10s., for 'LIGHT' Sustentation Fund; and Birmingham Spiritualists' Union, £1 1s.; Mr. Appleyard (Sheffield), £1 1s.; and A Friend in Ireland, 5s., for the Conference Expenses Fund.

## SOME CURIOSITIES OF CRYSTAL GAZING.

AN ADDRESS BY MISS X, OF 'BORDERLAND.'

(Continued from page 176.)

Miss X next proceeded to deal with examples from her experiences of a more inexplicable character, insomuch that they were visions of events that had not then come to pass, and therefore wholly unexplainable upon any ordinary natural hypothesis. Her family at one time owned a town house of the tall, old-fashioned kind, the upper stories of which were so far removed from the ground that she rarely visited them. Looking into her crystal one day she appeared to herself to be standing in one of the rooms at the top of the house, looking towards the window. While thus standing she was conscious of the somewhat uncanny experience of seeing a face looking in at her from without the window. The visage was very distinct down to a certain point: she could see the eyes and part of the face, but the mouth and chin seemed to be shrouded or muffled with some dark material. She did not like the picture, judging it to be a possible premonition of a visit from burglars, an opinion which was strengthened by the knowledge that some friends of hers in a neighbouring house had recently been robbed by a man who had obtained access through an attic window. A week later, during the night, Miss X and the rest of the household were called out of their beds by an alarm of fire, which had broken out at the top of the house. Ascending to one of the upper rooms, Miss X saw at the window the head of a fireman with the lower part of his face swathed in a dark cloth as a protection against the smoke. The whole scene witnessed in the crystal was realised. Now, said the speaker, out of whose mind did that vision come? Not out of my mind or that of the fireman! I confess I see no possible source on this side of the Borderland for such a vision as this.

The lecturer then cited another example of a prophetic vision received while staying at the house of a friend. Being playfully challenged to an experiment in crystal-gazing, Miss X, at the suggestion of her friend, utilised the glazed door of a wardrobe as a crystal, and proceeded to describe a picture she saw, in which appeared the figures of her friend, three other ladies, a nurse, and a child. The party seemed to be assembled in a meadow or open space; there were a number of thorn bushes in the background, and the attention of the seer was drawn to the fact that one of the ladies was leaning back in an attitude suggesting that she was in pain, while two of the others were slowly walking away from the scene. Miss X's friend, although recognising the figures, disclaimed any knowledge of what the picture could mean. It might, she thought, refer to an approaching visit which she was going to pay, with the ladies described, to a place called Pin Mill; but whether Miss X's description was likely to be correct she could not say. She imagined not, as Pin Mill was more likely to be a place where they made pins, than a field surrounded by thorn bushes, and they certainly would not take the maid and the child. So the vision was dismissed as something fanciful and without probability. A few days afterwards, however, Miss X received a letter from her friend, by which it appeared that all the details of the vision had been fulfilled to the letter.

One thing, Miss X remarked, *en passant*, which impressed her greatly about these prophetic pictures, was the fact that they were so frequently concerned with events of a commonplace and trivial character. She then passed on to another instance, in which a picture, which at the time she regarded as being fanciful and meaningless, was afterwards found to have a definite significance. She was visiting, only last year, a lady with whom she was accustomed to try experiments in crystal-gazing. On this occasion it was agreed that they should make a similar experiment, the idea being that they might, as sometimes happened, telepathically obtain the same vision; or, on the other hand, one might see some picture meaningless to herself, but recognised by the other. The trial was not successful, and they gave it up, Miss X having obtained nothing more interesting than an unrecognised picture of a child leaning against some rocks. The child stood against a blue background—apparently the blue of the sky—and was attired in a white dress made in an old-fashioned style, with a full low bodice and very short sleeves, while her hair was dressed in the style current at the beginning of the century, and she wore a necklace. The feature of the picture which seemed to Miss



X most realistic, however, was the intensity of the blue background. Being suggestive of nothing in the experience of either of the seers, the picture was regarded as being destitute of any special significance, and was accordingly dismissed from the mind. Some ten months later the true import of the vision was revealed. The picture seen by Miss X in her crystal had been the replica of an actual portrait which in the meantime had been given to the husband of the lady who participated in Miss X's experiment, by a relative from whom he had until then been estranged. That portrait, said Miss X, was an important fact in the lives of the lady and her husband. It was the likeness of a member of the husband's family in girlhood, and the gift marked the close of an old family estrangement, and the consequent possibility of his succeeding to property at the death of the donor of the picture. Any explanation of the vision on mundane grounds, Miss X confessed, was beyond her resources. The picture was seen by her in the crystal at a time when neither the husband nor the wife had ever beheld the original, and the giver of the portrait knew nothing whatever of Miss X.

I find it difficult, resumed the lecturer, to draw any definite line of demarcation between visions in the crystal and visions outside the crystal. Up to five or six years ago I knew scarcely anything of the crystal; my faculty for visualising had been quite independent of it; therefore the pictures I get in the crystal are new as to method, but not new as to quality. They are pictures more conveniently got in the crystal than without it. The crystal is simply a means of concentrating pictures, which otherwise would be received elsewhere and other-how.

Miss X then gave some practical hints to would-be crystal-gazers. As to the means for experimenting, nothing in the world was easier. It was hardly possible for a person to be without something that would serve all the purposes of a crystal; a piece of glass or bright metal, or a carafe of water, were sufficiently effective, the latter being as good a crystal as one could obtain. Those seers who were easily disturbed by outside influences were advised to conduct their experiments in such a way as to prevent any reflections being projected on the crystal from the window or the firelight. To arrange a silk handkerchief round the ball in such a way as to secure suitable shadows [see illustration] was perhaps the easiest way of effecting this.



Rays of light playing on the crystal were sometimes sufficient to exercise a distracting effect on the mind of the experimenter; and anything which tended to mar the complete subjugation of self-consciousness in the seer was fatal to lucidity of vision. This led to the conclusion that all the virtue was in the seer, and not in the crystal, a conclusion, said Miss X, that tended to rob the question of crystal-gazing of its mystical interpretation. She had no faith in any of the theatrical accessories of crystal-gazing—such as the supposed necessity for keeping the crystal wrapped in violet silk or ‘charged with magnetism’; or having it dedicated to some planetary spirit, and so forth. Any virtue, any gift, that was associated with the crystal, she contended, was inherent in the seer alone. By making the crystal an important object they got away from the spiritual to the very grossest materialism. The mind and soul of man were the dominant factors, and not the piece of glass. To the question when the crystal should be used, Miss X's reply was, whenever the experimenter felt the inclination. She could use the crystal herself quite as conveniently while chatting to her friends at the tea table, as when silent and alone. The experimenter would do well to use the crystal while surrounded by friends, for pictures might then be suggested by the subjects of conversation, though it was, of course, more interesting when the pictures obtained were of things not actively present in the mind. And, of course, it was always possible that the visions

would be of matters beyond the conscious experience of the seer. As regarded crystals, they were of all kinds and prices, and the London Spiritual Alliance and Mr. Burns or Mr. Venman could provide one costing four or five shillings which would be quite as effective as one valued at fifty or a hundred pounds.

Miss X then invited questions from the audience, whereupon, after the applause had subsided,

MR. GILBERT ELLIOT inquired whether the lecturer's faculty of visualising the scenes described in the books she read was a power that had been always active with her or one that had been gradually developed and cultivated by practice.

MISS X replied that the faculty was not one that had come gradually; it was purely sporadic and spontaneous. She had always had considerable power of visualisation. During her earlier girlhood she was much given to horse-riding and country out-door pleasures, and was not of a studious disposition. She generally began to study her lessons about five minutes before entering the school-room. It was merely a question of fixing in her mind the page containing the lesson, without regard to the meaning of it. She could then repeat it, less from actual memory than by her peculiar faculty of mental visualisation. In this connection, Miss X narrated a story of the way in which she had passed an important Royal Academy musical examination. She had solved all the problems upon her paper but one, a difficult passage in counterpoint. While almost in despair over the possibility of completing her paper in this particular, and conscious that she was the last in the room, and that the examiner was waiting, she happened to raise her eyes to a blank blackboard near at hand, and there saw the passage of music in question perfectly harmonised. So, said Miss X, I had nothing whatever to do but take my paper and copy it, though whether I had to thank my own sub-conscious memory or a telepathic impression from the examiner, I am unable to say. Anyway, I gained considerable credit for my paper, whether honestly or no!

MR. PAGE HOPPS said before they went further he felt he might express the most profound thanks of the meeting to the lecturer that evening. There was what he might term an ‘intellectual cleanness’ about the whole discourse to which they had listened, which was to him perfectly charming. Dealing with her experiences in the direction of prophetic vision, he felt that the explanation would have to exclude any known mind on this planet. Yet it was an inevitable conclusion that it must be somebody's mind which operated in projecting these visions upon the crystal. He would say that it was the mind of somebody unseen which did this, and he ventured the suggestion that some of Miss X's experiences were due to certain unseen people who took an interest in her welfare. The inference that these visions were produced by minds operating from another stage of existence was one which he could not escape from. As for the experiences themselves, most of the persons in the room could relate similar examples, and they had gradually been forced to the conclusion that many of these things were the work of beings not visible to them ordinarily. He would respectfully suggest to the lecturer that she should not be in a hurry in taking up her position with regard to the sources of her experiences. He believed in people who would not be hurried in these matters. He had a high regard for the members of the Psychical Research Society, and he would not hurry one of them, because he thought they were doing their work splendidly. (Applause.)

MISS X replied that she entirely agreed with Mr. Page Hopps as to the question of not hurrying to her conclusions. Her supernatural experiences had been with her from childhood, but it was only of late years that she had begun to reflect upon them. One did not philosophise about these things in childhood. That came later, when one began to be free from the complex emotions of extreme youth. Her attitude was this: In seeking the source of such impressions as she had been dealing with, she sought to exhaust every more obvious hypothesis, such as the operations of Sub-consciousness, Self-suggestion, Thought-transference, Unconscious Memory and Observation, and the like, before proceeding to the more complex hypothesis of the action of some personality such as Mr. Page Hopps had suggested. Two hypotheses then remained—‘Spirits,’ or an Unknown Force. If she accepted the first hypothesis she would come over the Borderland and be a Spiritualist. If, she said, it was an Unknown Force, she remained still an inquirer. Up to that time she had, except as mere speculation, rejected, unless in a very few cases, the hypothesis of Spiritualism. She



was not prejudiced against the spirit theory. She did not hesitate to adopt it because she considered it either puerile or futile. Her hesitation rather arose from its vastness—its immensity. If she criticised with great severity nine cases out of ten, it was because of the faith and reverence with which she regarded the tenth. Apart from her position as a Churchwoman, by which she was bound to believe in the ministry of angels, Miss X had no difficulty in accepting the fact experimentally.

Replying to a question which dealt with the possibility of the virtues of a crystal being enhanced by association with a particular person (as, in some degree, exemplified in the case of Mr. Stainton Moses, who found that he could obtain automatic writing in a book, which he always carried about with him, more easily than in other books),

Miss X said she believed there was some truth in the idea, but she thought the virtue lay in self-suggestion, conscious or unconscious. If a person believed that some particular process added to the facility with which phenomena could be evoked—whether it was automatic writing or crystal vision—doubtless the additional virtue was thereby attained. It was, she thought, purely a question of the effect on the mind.

MR. THOS. EVERITT remarked that every one of the instances given by the lecturer had been paralleled in his own experience. He alluded to the case of the well-known mystic, Mr. Hockley, who had obtained some twenty-three volumes of writings on occult subjects dictated to him by a clairvoyant who had read the original script in a mirror or crystal. The substance of the communications obtained was altogether out of the mental range of the seer, who was an unlettered girl. Mr. Everitt narrated an incident of prophetic clairvoyance affecting himself, which was received with considerable interest.

MR. J. J. MORSE expressed the obligations of the audience towards Miss X for the interesting address she had delivered. Alluding to the wonders of clairvoyance and spiritual phenomena generally, Mr. Morse thought students of such matters were too apt to look to extraneous causes for the explanation, instead of studying the illimitable possibilities of their own spirits. He was pleased to see what he might call 'the philosophic contempt' with which Miss X dismissed the idea of 'charges' and 'charms' possessing any virtue in relation to crystal vision. He quite agreed with her that the manifestations were purely the outcome of the powers of the human soul. He hoped Miss X would ultimately find herself justified in taking the final step that remained before she came over to the spiritual hypothesis. He ventured to say that, should she find herself able to do this, they might congratulate themselves on obtaining a very valuable recruit. Mr. Morse, in conclusion, referred to the value of health in body and mind in promoting the faculties required for clairvoyance and other forms of spiritual phenomena.

THE PRESIDENT narrated a remarkable case of crystal-gazing which had come within his own experience. In 1869, a lady of his acquaintance, who, until then, showed no signs of the possession of clairvoyance, had, at his suggestion, looked into a crystal. The lady knew nothing about crystal-gazing, but agreed to try the experiment. On taking the crystal from his hand, she immediately dropped it, with an exclamation, explaining that on touching it she experienced an unpleasant tingling sensation in the arm. However, she was induced to take it up once more, and, on looking into it again, described the following scene: A gentleman, attired in peculiar official-looking apparel, addressing an audience composed apparently of natives of some Eastern country. At the back of the gentleman who was lecturing, she stated that she beheld the figure of a North American Indian, and that the gestures of the figure and the lecturer were synchronous. She described not only the dress of the lecturer, but certain mannerisms he possessed, viz., a habit of 'combing' his hair with his fingers while speaking, and of twirling his moustache. The seer had, however, not the remotest notion to what the vision referred. The matter subsequently dropped out of mind, until some three or four months afterwards he introduced to the lady a gentleman whom he had met in London. On seeing this gentleman, the lady at once identified him with the lecturer seen in the crystal vision. It was, in fact, the well-known writer and speaker, Dr. J. M. Peebles, and the description given of him from the crystal vision was exact, not only as regarded his manner and appearance, but also in respect of the figure of the North American Indian, which was stated to be that of a spirit associated with him. The synchronous gestures of Dr. Peebles and the spirit were also recognised as

accurate from the descriptions given by other clairvoyants. At the time of the vision Dr. Peebles was United States Consul at Trebizonde, and was in the habit of lecturing to the natives. In fact, the vision was accurate in every particular. The remarkable feature of the case lay in the fact that neither he (the President) nor the lady clairvoyant knew anything of Dr. Peebles, or even of his existence, at the time of the vision. Dealing with the probable explanation of visions of the kind narrated, the President said he had received what to him was absolute proof that the human spirit, during bodily sleep, frequently travelled in the spirit world and conversed with its inhabitants. The knowledge thus gained was sometimes carried down into the lower or physical consciousness: hence the occasional revelation of facts that were apparently out of the range of normal observation and experience.

A vote of thanks to the lecturer was then passed, and, having been gracefully acknowledged, the proceedings terminated.

## OLD PSYCHIC STORIES RE-TOLD.

BY EDINA.

### THE ORDEAL BY BIER.—II.

(Concluded from p. 173.)

I now come to deal, in conclusion, with some of the recorded cases where the 'Ordeal by Bier' was put in force; but before doing so desire to draw attention to a legend given by Sir Walter Scott in his 'Lays of the Scottish Minstrelsy,' which shows how widespread was the belief entertained in Scotland as to the detection of murder by contact with the remains of the victim. The legend is to the effect that two young men belonging to the county of Selkirk went forth together one summer morning to fish in the river Yarrow; that for some unexplained reason they had a severe quarrel on the banks of the stream, which resulted in their engaging in mortal combat, and that in the end one of the combatants was killed by the other. The survivor, stricken with horror at his crime, was at first disposed to give himself up to justice; but, after some hesitation, he changed his purpose, and buried the body of his victim deep in the sands of the stream. From that time onwards, from being a cheerful and pleasant young fellow, he became changed into a melancholy, morose, and very reserved individual, much given to solitary wandering by himself; and, though no suspicion of the dreadful crime rested on him, and all traces of his murdered comrade had been lost by the friends of the deceased, the crime he had committed during his fierce quarrel on the banks of the Yarrow appears to have haunted his life. Fifty years after the commission of the murder he still lived near the 'dowie dens of Yarrow,' an old, white-haired man. One day, when visiting a local smithy, the blacksmith, who had just come back from a day's fishing in the river, showed him a peculiar-looking bone he had found upon the banks of the stream; whereupon the old man desired to look at it more closely. No sooner, however, had he taken the bone in his hand than it began to spout out blood over him, and, stricken with remorse at the incident, and self-convicted of his guilt, the man cried that it was one of the bones of the body of his murdered companion, whose remains had lain in the bed of the stream for half a century, and at once confessed his awful crime. He was thereupon taken into custody and lodged in prison; but escaped the extreme penalty of the law by dying in his cell before the day of trial. This legend of Yarrow must be taken, of course, very much *cum grano*; but it may help to show the current belief of the period, that if a murderer touched the remains of his victim even the 'very bones' would witness against him.

About the earliest trace on record of the belief in the efficacy of the ordeal is that connected with the murder of King Duffus of Scotland in the year 972. This monarch was murdered at the instigation of Donald, the governor of Forfar Castle, who, after the deed was committed, made the hired assassins carry the body away, cunningly, by a back passage; so that not a drop of his blood should appear. Thereafter, it is said, the executioners of this bloody crime were at once sent out of the way by Donald, as the report bears, 'because there is an opinion yet received from our ancestors, and prevalent among the vulgar, that blood will issue from a dead body many days after the party's being murdered, if the murderer be present, just as if the act had been newly committed.'

The first recorded case of the 'Ordeal of the Bier' having been directly put to an accused person in Scotland was that of



Marion Peebles, *alias* Purdoun, spouse to one Swayne, in Hildswick, Orkney, in 1644. This woman was charged with witchcraft and murder. It is unnecessary to dilate on the former charge, which was of a trivial character; but as regards the capital offence the accused was charged with murdering one Edward Halero, and his companion, a fisherman (whose name was not given), by overturning their boat in the sea. Some time thereafter, when the bodies of Halero and his companion were found, and when in fact decomposition had set in, accused was sent for by the local authorities and made to lay her hands on the bodies of both, when the report states that Halero's body at once bled at his collar bone, while as regards the fisherman the blood gushed from his hands and fingers as soon as the accused laid her hand on the remains; whereat there was 'great admiration' on the part of the assembled witnesses, who called it a revelation of the judgment of the Almighty. It is hardly necessary to add that Marion Peebles paid the penalty of her alleged misdeeds by being strangled at the stake.

The next case with which I wish to deal is that of Christian Wilson, *alias* Lanthorne (the name said to have been given her by the devil on 'entering his service'), who was tried in 1661 for the murder of Alexander Wilson, her brother, who was found in Dalkeith lying dead with a large piece of his cheek hacked out by some sharp instrument; but, curiously enough, no blood appeared near the remains. As the deceased was known to be on bad terms with his sister, and as she displayed no grief at his sudden and violent end, suspicion fell on her, and the minister and bailies of Dalkeith resolved to try the Ordeal of the Bier to test her guilt or innocence. Christian Wilson came forward trembling, and at first refused to touch the corpse, but being sharply ordered to do so, she reluctantly complied. The record says: 'The sun was shining brightly into the room in which the corpse was laid; and before undergoing the ordeal the poor victim cried out that as the Lord had sent His sun to shine into the world and lighten it, He would in like manner give light to discover the murderer of her brother.' Thereafter the accused, it is said, touched the remains 'very softly'; but immediately blood rushed out of the body, to the great wonder of those present, who, seeing no blood about the wound, on the face, or near the body, were convinced the Almighty had again interposed to convict the guilty, and Christian Wilson paid the penalty of the 'Ordeal of the Bier' by perishing on the scaffold.

The next case is the historical one of the Mures of Auchendrane, before adverted to. It is earlier in date (1611) than the two preceding; but it stands third in order of importance as in it the ordeal was not applied directly to the alleged murderers, but accidentally was brought about through a member of the family having come near the remains of the murdered lad Dalrymple. In this case there is little or no reason to doubt that father and son did murder this youth, who stood in their way, by killing him on the beach at Girvan, in Ayrshire, and putting his body into the waves. The sea having cast the remains ashore, they were deemed by the villagers to be those of some shipwrecked person, and buried in Girvan churchyard. Shortly thereafter the Laird of Curran dreamt that the body of the person so interred was that of a youth formerly in his service, and that one of the marks on his body was a mouse spot on his left breast; and in the dream he was informed that the youth had been murdered. The remains were disinterred and the identity established, including the mouse spot. A general 'Ordeal of the Bier' seems to have been instituted, with the view of ascertaining who had bereft the youth of life, and all the parish appear to have turned out to touch the remains save the Mures, father and son. One of the family, however, a young girl named Mure, seems to have been attracted to the spot, and the record bears that no sooner had this young girl touched the decomposing remains of the murdered youth than blood began to issue therefrom; or, as the report states, 'an abundance of blood sprung over her.' The result of this incident was that inquiries were made and the whole circumstances of this revolting crime were laid bare, and after a long investigation and trial the two Mures paid the penalty of their offences on the scaffold. A commentator on the case says: 'God in a sovereign and singular way witnessed it (the crime) from Heaven, and by His own immediate hand proved the deed against them.'

I find a reference in the 'Biographia Scoticania' regarding an incident which occurred after the execution of James Guthrie, one of the Covenanters, which has a curious bearing on the subject we are now considering. After execution, the head of this martyr was ordered to be put on the Netherbow Gate at

the head of the Canongate, and shortly after being placed there it was observed that several drops of blood fell from the bleached and rapidly decomposing 'frontispiece' upon a coach which was passing underneath. It is stated that nothing could take out these bloodstains from the leather, which caught the drops, and that ultimately it had to be destroyed and a piece of new material substituted for this stained portion.

The last case with which I desire to deal is that of Sir Philip Stansfield, accused and condemned for parricide in 1688. In this case there was no formal 'Ordeal of the Bier,' but an issue of blood occurred on the accused touching his father's remains. Death had been effected by strangulation, and the body afterwards thrown into the water. A surgeon swore at the trial that, on the prisoner assisting to lift his father's body after it had been sewn up and clean linen put on it, blood darted out on the linen on the left side of the neck, a part of the body which the prisoner had touched, and this although, prior to that event, he and another surgeon had freely handled the remains, with no blood resulting from their movements. They both concurred in stating that there was no external wound on the neck of the deceased. A long argument ensued between the counsel in the case, the advocate for the panel contending that the issue of blood was no proof of guilt, but a mere accident, and that it was pure superstition to hold this incident as proof. He also contended that an incision might have been made in the neck of the deceased, although the surgeons were not cognisant of it. In addressing the jury for the Crown, Sir George MacKenzie said that in this case 'God Almighty was pleased to show in the testimonies we produce that the Divine power which makes the blood to circulate during life has oftentimes, in all nations, opened a passage to it after death on such occasions as the case under discussion.' The view of the prosecutor prevailed, for the jury brought in a verdict of guilty, and Sir Philip Stansfield perished on the scaffold.

This case practically closes the record of Scottish trials where the Ordeal by Bier was used to determine the guilt or innocence of the accused, and the only observation which occurs to me on a review of the whole mass of literature on the subject, is that although *prima facie* the belief in the efficacy of an ordeal of the kind as a means of detecting the guilty or purging the innocent, is begotten of an age of superstition and credulity, there is a distinct body of evidence going to show that in certain well-attested instances corpses did bleed afresh on being touched, and that it is extremely doubtful whether there was more than accident in this abnormal manifestation. In the light of psychology, and with our nineteenth century knowledge of the action of spiritual entities on matter, many things are now deemed possible which our forefathers did not understand, and it is, at least, open to argument that the spirit of a murdered person could, in some mysterious fashion, operate on his mangled and decomposing remains and produce abnormal effects of the nature described in the preceding article, for the purpose of vindicating the ends of justice, and at the same time avenging his sudden and oftentimes most barbarous removal from this earthly scene. Much of the evidence may be exaggerated or untrustworthy, but there is a solid residuum, coupled with long tradition, and all going to show that the 'Ordeal by Bier' had, rightly or wrongly, come to be regarded for many generations in Scotland as a *dernier ressort* for the detection and conviction of the murderer and the assassin.

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DR. SLADE.—We copy the following from the current number of the Melbourne 'Harbinger of Light':—'The "Melbourne Argus," which rarely loses an opportunity to disparage Spiritualism, copies from "The English Illustrated Magazine" a scandal, started by Dr. Buck, an American Theosophist, two years since, to the effect that Dr. Slade, the medium, was "taken to a workhouse, penniless, friendless, and a lunatic." We demonstrated the falsity of this statement in the "Harbinger" for April, 1893, by proving that he was lecturing and giving satisfactory tests in Indiana at the time.'

THE POSITION OF THE STARS.—At Christ Church, St. Marylebone, in a very poor district with the shops open all round, there was a very large congregation on Good Friday, and the rector, the Rev. Oswald Pryor Wardell-Yerburgh, mentioned, as an interesting circumstance, that a great French astronomer had told a friend of his that the stars on that day were exactly in the same position as they were on the first Good Friday, and that such an occurrence will not take place again for 1,862 years. We should be interested to know what lesson the rev. gentleman deduces from this fact— if, indeed, it be a fact.



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### IN JEST OR EARNEST?

We never quite know what to make of the newest fashion in literary funny men, whose very clever corner-man and leader is, or was, Mr. Andrew Lang. We say 'or was' because Mr. Lang, in 'Cock-lane and Common-Sense,' and in sundry magazine articles, has, to a very considerable extent, dropped the funny man's mask, and shown a very serious face behind. And now here is Mr. Zangwill, who is hovering about the subject of Spiritualism, with the same old smile. His two papers in 'The Pall Mall Magazine,' entitled 'Without Prejudice,' require the elucidation of a personal equation we are not able to give: but we should not be surprised if it turned out that Mr. Zangwill is very much more of a 'believer' than he appears to be. His first paper sets forth some rather interesting experiences; and his second attempts to explain them away: but his explanation reads as much like satire as some of Mr. Lang's elaborate chaff of the sceptic. To tell the truth, we believe that Mr. Zangwill believes. Anyhow, we think it may be profitable to consider what he has to say.

He confesses to being a novice. Like other people, he thought 'table-turning' was attributable to 'unconscious muscular pressure, complicated by fraud'; but he had given in to the fashionable conclusion that 'thought-reading is not necessarily delusion or collusion.' But now, he says, 'I am prepared to believe anything and everything, and to come up to the Penitent Form—if there be one—of the Psychical Society, and to declare myself saved.' That is Mr. Zangwill's pleasant chaff and pretty exaggeration; and then he seriously says that he always thought 'the Spook Society was doing necessary work in supplementing the crude treatises of our psychologists, who are the most fatuous and self-complacent scientists going.' We hope Mr. Zangwill will help us to help these gentlemen; and we venture to suggest that he will do so much more effectually if he will be good enough to make it a little more clear when he wishes us to take him seriously and when he only wishes to be funny.

The séance which he describes was, as we have said, a rather interesting one. Planchette worked vigorously, the table moved and rapped, and many entirely unexpected messages were given, the only persons present being himself and two lady friends. One of the communicating presences, being asked as to its personality, made the astonishing remark that it was an unborn spirit, destined to be born in ten years; and, in answer to other questions, declared that Madame Blavatsky was right, that God was not omnipotent, and that there was no Hell; upon which Mr. Zangwill remarks, with an obviously-enough seriousness:—

To hear a small still voice rapping, rapping in the silence of the small hours, rapping out the secrets of the universe, was weird

enough. It was as though Milton's words were indeed inspired, and

Millions of spiritual creatures walk the earth Unseen.

What! shall the Great Secret which has puzzled so many heads—heads in caps and heads in turbans, heads in bonnets and heads in birettas, as Heine hath it—shall the explanation of the universe, which baffled Aristotle and puzzled Hegel, and still more his readers, be the property of this wretched little unborn babe, this infant rapping in the night, and with no language but a rap? Was, then, Wordsworth right, and is our birth 'but a sleep and a forgetting'? And, mingled with these questionings, a sort of compassion for the poor orphan spirit, inarticulate and misunderstood, beating dumbly at the gates of speech.

The funny man's illustrator has done his best, in some tiny but immensely clever sketches, to show the comical side of all this; but we suspect that the note of seriousness is the real one, after all. And yet what are we to say of the second paper, in which Mr. Zangwill seems to try to account for his experiences? But let us see what explanation he has to give.

Some of his explanations are shrewd enough, as when he says that when one puts one's fingers upon a table and keeps them there, the blood at the finger-tips will soon give the sensation of a throbbing table; or, again, when he says that, with very many honest experimenters, 'the tense state of expectation which subtly transforms itself into a wish to see the table move and not have the experiment vain, finally compels them, despite themselves, to start the "manifestations." Indeed, to think of a thing is half to do it.' But, apart from these and a few similar remarks, showing familiarity with the subject and good sense, the rest is floundering—or satire, reeled out in order to make a sceptic look ridiculous.

For instance: 'My spooks did nothing but answer questions, so that the very suggestion that they were spirits came entirely from me. In fact, they do but dance to the "medium's" piping; and should he suggest that they are methylated, the chances are that not a few would cheerfully acquiesce in this description of themselves.' Good enough nonsense, but manifestly mere chaff. He had himself told us that the reply to his question, 'Who are you?' was 'An unborn spirit,' so that the suggestion as to spirits did not proceed from himself: and, assuredly, it is not the experience of Spiritualists that the communicating presence, whatever it is, is as idiotic as Mr. Zangwill suggests.

But it is on record that a certain medium, by simply placing her hands on the top of a piano, can move it! Truly, says Mr. Zangwill, and here we find the physical theory of table-turning. If, says he, you put your hands on a polished mahogany surface, the moisture of the skin will displace the slight amount of air between the hand and the smooth surface and turn the skin 'into a schoolboy's "sucker,"' and 'on a pair of large hands there may easily be a pressure of 1000lb. and more.' Hence the lifting a piano! Hence, again, when a dozen hands, laid upon a table, are turned into 'suckers,' the table is moved! This is too funny. Even as satire, it is flat. It lacks the thinnest touch of probability. No sceptic would be such a goose as to think that a hand could be turned into a 'sucker' of such enormous power when placed on a polished surface.

The laborious rigmarole about our old friend 'Sub-Consciousness' is equally tame, because it entirely evades the crucial point—the communication of facts, or of coming events, known to no one present. Thus Mr. Zangwill's reference to Mr. Stead is entirely pointless. He says: 'Mr. Stead has, I believe, a familiar spirit called Julia. This is merely a projection of his own Sub-Consciousness, the Planchette being the artificial instrument for enabling him to give pseudo-objectivity to his thought, to detach a shred of his mind.' This is very weak. Mr. Stead's communications, we believe, do not come through Planchette, but



through Passive writing: and the bulk of his communications, we are told, have for their subject-matter facts that had not reached him—such as information concerning events happening at the moment many, perhaps hundreds of, miles away. If there is a Sub-Consciousness in us—and we do not at all deny it—that Sub-Consciousness, in certain instances, is used as an instrument for the statement of ideas and facts not already stored-up in it. We do not wonder at Mr. Zangwill saying, towards the end of his second paper, ‘Do you fail to understand Sub-Consciousness? *So do I.*’ And that makes us think he, in this second paper, is only poking fun at the laborious sceptic, after all.

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#### COMMUNION WITH THE SPIRIT OF NAPOLEON III.

BY GENERAL F. J. LIPPITT.

General F. J. Lippitt, of the United States Naval Academy, Annapolis, Maryland, U.S.A., has addressed to Dr. Alfred Russel Wallace a minute account of a series of highly-interesting séances at which Napoleon III., several members of his family, and some of his generals are believed to have communicated and to have given satisfactory evidence of identity. Dr. Wallace has kindly placed the narrative in our hands, accompanied by an assurance that the writer, whom he knows well, is a gentleman of the highest character, and of great intelligence. The publication will be commenced in the next issue of ‘LIGHT.’

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#### LONDON SPIRITUALIST ALLIANCE.

A meeting of the members and friends of the London Spiritualist Alliance will be held at 2, Duke-street, Adelphi, at seven o'clock on the evening of *Monday week*, the 29th inst., when Mr. J. J. Morse will give an address on ‘The Material Use of Spiritual Phenomena.’

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#### BLISTERING AND BLEEDING BY HYPNOTIC SUGGESTION.

Not the least marvellous of genuine hypnotic phenomena are the bodily effects produced by suggestion. As early as 1840, says Dr. Harriet C. B. Alexander, of Chicago, Dr. Louis Prejalmini, with ‘magnetised’ paper produced the effect of cantharides. Björnstrom demonstrated that, by suggestion, congestion may be produced, carried to raised swelling of the skin to a blister like that of cantharides, to bloody sweat, and even to complete formation of a wound. Charcot and his pupils thus produced all the phenomena of burns. In 1885 Beaunis blistered by suggestion the back and arm of a carefully watched hypnotised patient, and Facachon produced blisters on the left ear and left temple of another patient in the same way. In Dr. Alexander’s own practice a case has occurred in which an hysteric was blistered by a belladonna plaster proved to be inert on other persons, after which cantharides was applied without result for twelve hours, the patient having been told that it was simply a pain-curing plaster. The patient was at no time in the true hypnotic state, but was very susceptible to suggestion. Blood sweat has been produced by several operators. Bourru wrote with a blunt instrument on a hypnotised man’s arm, telling the patient the lines would bleed at a certain hour, and at the prescribed time blood dripped from the letters. Björnstrom remarks that these experiments explain the phenomena of stigmatisation—or the supposed supernatural appearance of wounds imitating those of Christ—which have occurred in Buddhism, in the Middle Ages, and in modern times.

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MR. ERNEST MEADS.—The many friends of Mr. Ernest Meads, the well-known reciter, will be pleased to learn that he will give a Shakspearean and miscellaneous recital at Princes’ Hall, Piccadilly, on Thursday, May 2nd, at 8 p.m. He will be assisted by Miss Gertrude M. Izard, Miss Mary Willis, and Miss Kate Ould.

THE APPROACHING CONFERENCE.—Friends resident in London, who are willing to entertain delegates from the country during the Conference in May, will greatly oblige by sending an intimation to that effect, at once, to the secretary of the Hospitality Committee, Mr. J. J. Morse, 26, Osnaburgh-street, Regent’s Park, N.W.

### THE RENUNCIANT; OR, THE TRIAL OF MARY JONES.

#### A DREAM IN A TURKISH BATH.

At one of the gates of Paradise, being that of the middle heaven, arrived the soul of Mary Jones. A Saint, whose turn it was that day to try applicants for admission, stood at the gate. He saw that the soul before him was pure, and at a single glance he read all her life. With a smile of heavenly satisfaction he placed his hand on the gate to open it, saying, ‘Welcome, Mary; thou canst enter.’

But she, regardless, only said, ‘Oh, please, tell me, Saint, is Tom here?’ Then the Saint’s face became overcast. Gently, and in a tone of mournful sympathy, he replied: ‘Tom—alas! you know what Tom was; could you expect to find him here?’ Then she, with eager remonstrant pleading, that had more the accent of a claim than of an appeal, cried, ‘Ah, but he was good! I knew him; his soul was beautiful and good; he ought to be here!’ Slowly and sadly the Saint shook his head. ‘Tom,’ he said, still very gently, ‘has never been before us here; therefore, we have not read him. Only through you do I know his life, but that is enough. Scarcely would he venture here; still less could he pass this gate. But hearken, dear Mary, to what you know not yet concerning the Paradise to which this gate admits. While yet outside, though qualified to enter, to you still cleave the mingled memories of earthly life, and the figures of sense to which you impute reality, embracing them with a love in itself pure and eternal, but from its apparent objects separable. You expect to find those objects in heaven, where often they cannot enter. You think of heaven as a place where the justification of your love shall go beyond itself and its true affinities, and extend to that of which, indeed, your love knows nothing, and which only the ignorant sense imposes on it as its object. But once within this gate, all the seeming of yourself which related you to the seeming of others is dissolved, and love is no more deceived. Therefore, concerning Tom, take this assurance: Be it that the evil of his life was but its seeming, and that himself is what your heart believes, in no heaven can you lose him utterly. Yet in the first or lowest heaven, where they abide in the seeming and figure of the good and the beautiful, as of the true, he, if there, will possess your presence in the appearance you, from this higher place, can impart to him; and to you his spirit will be present, but as it were in a sleep. And there is this further hope. We here, in the middle place, have the function of transmitting to the third and highest heaven the prayers and aspirations which reach us from below, fortified by our own, and the response to them is a quickening of spirits, which are thus constantly awakening here to our life and joy. But how indeed it is with Tom, I know not; neither, dear soul, do you. This, however, is your place, so enter.’

But Mary drew a little back from the already opening gate. ‘I must find Tom,’ she said, ‘and you know not that I shall find him here, even, as you say, asleep. Can I go hence if, after seeking here, I find him not?’ Then the Saint: ‘Oh, dear child, have I not told thee that here there is no disappointment because no illusion? Nothing here is missed, and therefore none can wish to go forth to find. To thy question I might have answered, Yes, thou wilt be free to go, seeing that the desire of the heart makes all movement possible. But such desire thou couldst not have, and it is not permitted us to draw the mortal mind to a choice, through its misinterpretation of a truth. Even at the very gate of knowledge it must be led by faith.’

Then said Mary, ‘I thank thee, good Saint, that thou hast given me better to understand thy sayings; but now I cannot enter. Somewhere I shall find Tom awake. I know not if it will be his spirit, or indeed if it is my spirit



that seeks him. But I feel that I shall now be carried to his place, be that what it may, and there will I abide with him.'

Now, as she said these words, Mary saw that the Saint was regarding her, and that his aspect was one of judgment and severity. And he spoke: 'Truly the Lord, blessed be His name! knew His servant, when, through His Messenger, He lately censured me for judging souls over-hastily. Well hast thou said, O Mary, that thou canst now not enter. I saw the great and loving sacrifices of thy earthly life, but not the self-will of the heart which thou hast now revealed to me. Inasmuch as thou wilt not surrender Tom to God, thou belongest not altogether thyself to God. Go, therefore, whithersoever the inferior love may lead thee.' And the gate closed.

Now, Mary had been brought here by one in the form of an angel, who was very fair, and it had been given her to know that this guide was her heart's desire. And when she had heard the Saint's last words she looked around, thinking that this guide would reappear to conduct her hence. And the Saint also looked. For at every new revelation of the heart the aspect of the guide changes, and he thought that should Mary's guide now show her by his faded beauty the imperfection of her soul, she might even at this moment repent and turn entirely to God, and be received into the second heaven. And not seeing the guide beside her, he looked a little lower, supposing him to be already going before her on the downward way. But she, gazing upwards, cried joyfully, 'The guide approaches.'

And then, as taking shape from a beam of light descending, appeared before them a form of such radiant beauty as a mortal would swoon beholding, and as even the lower celestials see only in an ecstasy.

With deep reverence bent the Saint, for he recognised the Messenger of the Lord.

But Mary wondered, 'Can this be indeed my guide?' And the Angel, answering her thought, said, 'Yes, Mary, that am I. In that thou lovest, even to the renouncing of heaven, thou belongest to the highest heaven. But rightly thy first guide brought thee here, that thy heart might be tried, if it were equal to that great sacrifice. That which thou hast been told here is true, that the knowledge of the mortal mind must yield its forms. But nowhere in the universe of God is Love, which is the power of God, deceived. On the earth thou hast left it is taught that every soul must be saved by the Lord, and that is true. But the Lord saves souls by uniting them; salvation is union, and no soul is saved alone. One upholds another, and is again by the other upheld; to be immortal is to share in the stability of the whole. Therefore is the highest heaven, which is the union of all souls, the most solid, all consisting, and one placid \* motion extends throughout.'

[Now of what the Angel further said to Mary, some say it was as follows; yet is it but a tradition, and it has happened that men have ascribed their own vain thoughts to divine teachers (and there have been many instances thereof, to the sore confusing of the faith), thereby to obtain credit and authority for what indeed is naught. Thus, however, is the speech set down]:—

'But now concerning thy friend, know this. In the life of thy spirit his spirit lives. In it is his salvation sealed; in making thine own salvation conditional on his thou hast already assured both, and canst not fail in what thou hast therefore to do. Not idly is thy renunciation offered; it is a service accepted by the Lord. Ye are now not two spirits but one. But inasmuch as thy soul is free from earth, whereas thy friend's yet suffers its attraction, and has to win freedom in the expiation it must undergo, and

in the earthly body it must again take on, thou, too, must descend in him; his soul must be thy soul's body. For as through the Love which is the life of the Lord in all, thine is now a living spirit, and one person with thy soul, and his spirit is now quickened in thine, but is not yet one with his soul, but must so become through the mediation of thine; therefore shall thy soul become a living spirit for his soul, and shall effect the union in the work to be done.

'And concerning that work, learn this: No soul begins or ends it; all is continuous from the Lord. Though thou canst not know it save by faith till thou enterest heaven, for thee, too, has there been on earth the special ministry to which thou art now appointed. Innumerable are the links of that ministry of sacrifice, and the chain is the manifestation of the great Sacrifice of Atonement, understood on earth in its true figure of a history. And now must thy beloved prolong that chain, for no released enters on his rest in the highest heaven till he has released another. And thus shall his own atonement be made effectual. It is in this wise: When a soul returning to earth is fortified by one that is free, in which its own spirit lives, its present victory is assured, for a channel is opened to the Divine Force. And the mission of that soul will be liberative, it may be of one or of many. Marvel not, therefore, if thy beloved is a teacher of Divine things, and thou seemest to learn from him. For through love flows intelligence, and this its form returns to it as from without. Remember, likewise, that not now from thyself does aught originate. Thou art the medium of heaven, and through thee will flow promptings taking form in the outward mind, and that shall be the organ of expression, bringing many to the truth.

'Know also this concerning the outward world, that it is an extremity and a last recipient; therefore is process there at its slowest, and there is pause, for from thence is the return; even as the sun tarries at his solstice, and as the earth loses its rotundity (which is the speed of form) at its pole. Therefore, is there not one impetus throughout, but another motion and another mover. And the other mover is the free soul, which liberates the bound soul, and brings it forth from nature. Let none be deceived by the heresy of self-redemption; only by the transcendent is the immanent redeemed. Be thou the transcendent of thy beloved in the power of the Lord, blessed be His Name! And now shalt thou be joined to thy beloved, for he awakens to the earthly life. And I will conduct thee.'

Now the guardian of the gate of the second heaven would have abased himself before Mary, for that he had so greatly erred concerning her. But the Angel withheld him, saying, 'Nay, friend, thou art not this time to blame. Thou art right as to this place, where the blessed are resigned to the Lord's will. But the Renunciants perform it.'

C. C. M.

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WONDERFUL, IF TRUE.—Mr. H. Scovell, writing in the 'Progressive Thinker,' describes some 'illustrations of psychic science,' given by Mrs. Scovell and himself in Chicago. His own share in the experiments is thus described: 'The electrical experiments of the course are given by the writer, who, without the aid of battery, or other electrical generators, save the bare hand of his own body, generated sufficient electricity to brilliantly light a sixteen-candle incandescent lamp; run a small motor; give the phenomena of alternating currents and electrical shocks, thus serving to illustrate in a practical way the electrical condition of the human organism, commonly called human magnetism, and its relations to magnetic healing, so-called (really electric healing), through the re-establishment of the electric equilibrium of an organism depleted of its electric or nerve force. By this same power, solid objects were suspended in mid-air, illustrating the phenomenon of levitation in opposition to gravitation (in either case, really electric attraction and repulsion), thus showing how planets are held in their orbits by the law of electrical equilibrium. As far as our knowledge extends, never before in the history of scientific research have similar phenomena been given to the public.'

\* 'Motus intra locum placidus, extra locum turbidus.'



### INEQUALITIES IN THE CONDITIONS OF LIFE.

The present conditions of human sociology and life manifest a state of unrest and general upheaval; hence every endeavour should be welcomed having for its object the desire to arrive at a rational and philosophical solution of the 'mystery of iniquity'—so-called—which, in reality, means the great and manifest inequalities of human sociology and life.

The antiquated ideals—which in turn became the idols of the orthodox theological schools of thought—are still proclaimed as the arcana of the why and wherefore things are as they are; and upon these ideals mainly rest the principles which actuate modern religious systems as we find them. The first of these ideals is the supposition that all created things (including the human personal form of life) were in the beginning established in a state or condition of perfection; or, in other words, the implication is that the first period of the world's history was its golden age, and that subsequent to such state or condition the world and all that therein is has retrogressed, and will continue to deteriorate until the dawn of 'the fulness of time' for what is termed 'the restitution of all things.' And the second orthodox solution of the causation is, that there are two independent powers which are the sources of so-called good and evil, which wage continuous warfare one with the other, each striving for the ultimate domination, and will continue so to do until by a supreme effort the good will once and for all complete the overthrow of the opposite person or principle called evil.

Scientific research may fairly claim to have demonstrated that the first hypothesis has no base in fact, because it has made definable to every unfettered rationality that the cardinal principles of evolution and development are the governing factors in all that relates to psychical realms of life, whether solar or planetary; and hence, that from the most simple presentations of life-forms are evolved and developed the most complex and relatively perfect expressions of living forms.

This result of modern scientific teaching is confirmed by revelations from the inner realms of life and being; or, if we will, from the world of causes, the effects of which are cognisable to the dwellers in mundane conditions. It also becomes clearly demonstrable that such laws are universal in their action, and that the human spirit-atom of life, as also the physical organism, are not exempt from the operation of these pivotal laws of the great supreme Life Power; and the conditions of life's manifestation and realisation must, of necessity, follow in accord with the outworking of universal law. Further: Is it not a self-evident axiom that there can be but *One* Infinite and Supreme? Consequently, the supposed existence of two great independent principles or powers—the one the source of all good and the other the source of all evil—becomes an *ignis-fatuus*; for the Grand Infinite and ubiquitous Life Power is one and supreme throughout infinity, whose will must be and is the manifested and omniscient law which expresses its own wise, beneficent, and undisputed will and purposes in the evolutionary processes of laws, unerring and unswerving in the powers of their out-working.

At this point we will refer to a question of supreme importance to universal humanity; and we propound for solution the query, May it not be, yea, does it not follow as a necessary sequence to our present mode of reasoning, that the mysterious and complicated phases of human life's experiences in mundane conditions are no exception to the operation of the laws we are considering; for there must be and is a grand purpose to be accomplished for which the evolutionary process through apparently confused and conflicting states is pre-eminently adapted? And those who have emerged therefrom and gained the knowledges of Angelic states and conditions, upon re-entering the consciousness of such experiences with the knowledge of what in their case has resulted therefrom, must and do adore the supreme wisdom and power which had so ordained; and acknowledge the evolutionary and progressive out-working of law to be superlatively good.

From what we know of man, we cognise him as a complex being, but so diverse from all forms of life below, and extraneous to himself, that there is little difficulty in perceiving that he is a distinct spiritual entity enshrined in a form suited to the conditions of a physical earth. But what do we really know of the true man encased within the physical organic structure? What can we know except by revelation? And how can there be a revelation without revelators? It is very true that the 'dwellers upon the threshold' cannot reveal much, being but little in advance

of ourselves; yet the Spiritualistic research and phenomena of our own day and times have been utilised to demonstrate the continuity of the human self-conscious principle of life beyond the change we call death—for death, so called, is discovered to be the very gate to life.

But there are other beings who have gained supernal knowledges, by experiences in more interior states and spheres; and these, as conditions of reception are afforded, impart of their wisdom and knowledge to enlighten us upon some of the heretofore tabulated mysteries. These ministrants who reveal the secrets of the great beyond make known to us the real nature of the so-called descent of man by proclaiming as a sublime fact that man—as to his spiritual form—is the offspring of the angelic degree of life and being; in which interior states he commences his atomic career as a differentiated *self*-life form in the germ degree, traversing thence through various planes and spheres in spiritual realms—not incarnated upon physical earths—through what they designate the descending scale of life, each state and degree accomplishing its further purpose in the gradual evolution and development of the *self*-conscious principle of life which is the heritage of that life-quality or degree designated human; and, further, that the descending scale of life finds its ultimate in conditions of incarnation or embodiment on some physical earth or other.

This descent is an essential part of the curriculum absolutely needed for the development of *self*-consciousness of life and being; for it is only by the experience of suffering in personal form that the human form itself becomes conscious of the life which sustains it and makes it what it is. Thus it follows that every pang, experienced in physical personal conditions, by contact with so-called opposite forces and qualities, aids in the providing of conditions which eventually ensure the more intense realisation and enjoyment of life when this preparatory work has been accomplished and more exalted conditions of self-conscious being are entered upon.

Physical embodied states of life are to the human spirit atom—or life principle—the plunge into the animal or sensuous degree; for the outer personality is the exemplification of that life-quality, and the life's outcome of the great mass of human beings is the exhibition of the animal propensities in some or other of its manifold forms of expression. It is only when the spiritual faculties become consciously operative that man recognises the fact that to follow blindly the dictates of the physical degree of his nature is to satisfy some animal craving embodied in his organism, and at the same time perceives that the expressed life of those who surround him is the exhibition of the same principles that actuate the varied forms of animal life, to give to which an unbridled licence is to make the animal more pronounced. The animal, even as exhibited by the human, is in perfect order in its state, so that any attempt at the destruction of a principle becomes a violation of natural law; there needs, however, the relegation of the animal passions and desires to their proper place and position in the base of the 'citadel of man-soul,' and this is the work and function of the awakened spiritual life within.

Yet it is essential that man should traverse this degree, for such is the arrangement of the all-wise and beneficent Life power, and we have before us the self-evident fact that all are subject to like passions and to such a course of training, notwithstanding appearances to the contrary, evinced by the seeming inequalities of the states of human sociology; for all are parts of a mighty whole, and the variety of the experiences of the units is essential to the perfection of the identity state of the grand man of the universe, in which state the angelic degree of the human quality of life is realised in an established equilibrium where the perfect law of compensation becomes fully operative.

If, therefore, there be but one Supreme will (and how can that be otherwise?) and that will infinite and ubiquitous, an out-working of life in conditions such as realised by mortals must be part of the devised plan of infinite wisdom and infinite love. Could the true *self*-consciousness of the human principle be brought to actual accomplishment by any other means; or could it be by any other better adapted to achieve so glorious a purpose? If so, the Infinite wisdom and love would not have devised and so ordained the methods which are now operative.

Some of those who have passed through the experiences of personal life in physical conditions and who have realised the blessed experiences of the angelic state—which state is the zenith of the perfection of the human



principle—have returned with a self-consciousness all their own, and these testify that in their case, and also in that of all with whom they consociate, all are so supremely satisfied with the results achieved that life is now to them all that could be desired; and not one pang of pain or sorrow have they ever experienced but has awakened a power within them that renders the realisation of the life that has followed indefinitely more real and enjoyable; and no other plan of which they can conceive could achieve such results, nor would they desire any other even if they could.

Pure truth is universal in its application; therefore, what has become true of the one and the many is the blessed heritage of all. So mote it be.

Manchester.

THOMAS POWERS.

### A NEW MEDIUM FOR THE DIRECT VOICE.

A medium in whose presence many of the more important physical phenomena occur has just been discovered in the vicinity of Warsaw. In the autumn of last year, Mons. Clopiski, author of the book entitled 'Theory and Practice of Spiritualism,' received a visit from a well-known sculptor who had found, in a private library in Cracow, an old manuscript dealing with invocations, exorcisms, and other formulæ of that kind. He explained that the reading of it had greatly interested him, that he had been making investigations in regard to the phenomena described, and begged urgently to be admitted to Mons. Clopiski's circle. This request could not be granted because, being vacation time, the circle was not sitting, and besides, they had no good medium at that time. The artist then said that he knew a person in the neighbourhood of Warsaw who had told him some curious things regarding a medium who had been developed at some sittings which had been arranged after reading Mons. Clopiski's book. This person, not having been able to get a sufficient number to join him, called in the boy who attended to his garden, and he turned out to be a medium of the first water. This information at once arrested Mons. Clopiski's attention, and eventually it was arranged that the sculptor's acquaintance and the young medium should be brought to the author's house. When the gentleman and his protégé called upon Mons. Clopiski—who reports these matters to 'La Revue Spirite'—a remarkable incident was related. At one of the previous sittings, where the conditions and results were exceptionally good, the young lad had fallen into a very deep sleep which endured for half an hour. It is quite unusual for him to go into a trance and on this occasion, after the séance was over, and the boy got home, his mother met him at the door and asked, 'What was the matter with you two hours ago?' 'What do you mean?' 'You knocked at the door, entered, and then began slowly to undress, muttering something to yourself and without replying to my questions. After you were undressed you knelt down and prayed, then went to bed. Suddenly, as if you remembered something, you got up, dressed yourself again, and left without saying a word.' The boy listened, shrugged his shoulders, and wondered at what he called his mother's dream. He had never left the séance room. The mother proved, however, by the evidence of her neighbours, that she was not dreaming, as she had asked them if they observed where her son had gone.

Our author then had a séance in his own house with the lad, who is seventeen years old, thin, well-made, of pale complexion, with black eyes and regular, delicate features, and sympathetic nature. His parents are working people. The séance was a test one, the sitters being six in number, and consisting of our author, the sculptor, the lad's employer, Professor G—, another Spiritualist, and the medium. They tried first in the light (daylight), covering the windows with thick curtains. This was unsuccessful. Then they tried greater obscurity and the table was raised to the ceiling, danced about, and turned somersaults. Afterwards they were touched on the shoulders, several feeling the contact simultaneously, Professor G—, who held the medium, being one of them. In half light they then had levitation of the table, about a yard from the floor, several times. Keeping their hands joined, they moved away from it, and it passed from one to the other at request, dancing and balancing itself lightly. Raps occurred all over the room, giving accurate responses to questions put in English by a Mons. Walderowicz. At subsequent sittings they had the transport of various objects from different places, and at one séance a sitter stated that he thought he heard a voice behind the medium. This was

confirmed on the immediately following occasion. Some remarkable phenomena had occurred, and while a slight break intervened, a Mons. Luk arrived, who suggested that instead of sitting in silence they should converse. This advice was followed with very happy results. Then they thought of singing, and chanted in French a verse of Luther's famous hymn. At the words 'En Dieu l'homme a sa défense,' they thought they heard 'homme a' repeated by a voice other than any of theirs. The question was put: 'Who are you?'

A. 'Hom-me-a.'

Q. 'Thomas, perhaps. More distinctly, if you please.'

A. 'Joo—ha—nu' (with considerable effort).

Q. 'So you are German?'

A. 'Po—lo—nais' (was said in the vicinity of the stove).

Q. 'Kindly tell us your family name.'

A. 'Sss—aa—pp—elski.'

Q. 'Ah! Johan Sapelski, is it not?'

A. 'The name Johannes Sobieski.' (This was strongly spoken, and in a most distinct manner.)

Q. 'Is it King John III.?'

A. 'Yes, yes!' (This was quietly uttered.)

(At this point of the dialogue a cradle, distant a few paces from the sitters, was observed to oscillate.)

Q. 'Are you pleased with us?'

A. 'Yes, my dear friends.'

Q. 'Give us a sign of your satisfaction.'

A. 'Brrr—a—vooo!' (shouted behind the chair of the sculptor. Evidently meant for bravo!).

Q. 'Are you alone?'

A. 'Stanislas, Alexander Kowalski——'

Q. 'What is he?'

A. 'A farmer.'

Q. 'Can my wife join us?' (This question was put by Mons. Clopiski, who had observed the lady in the room adjoining.)

A. 'Oh, . . . she may.'

Q. 'After tea?'

A. 'Oh, . . . it is difficult, it is difficult.' (Pronounced with an accent of regret.)

Q. 'Give us' (said one of the sitters) 'a convincing proof of the existence of spirits, and we shall all pray for you.' (This gentleman, who was just having fairly convincing proofs, seemed more in need of prayers for himself. However, the spirit replied)

A. 'Ah! Pray, pray for us!'

The séance was then finished, but at that moment there was a final shout:—

'I urgently request ——'

It was late and they rose, when suddenly a sound like a clap of thunder was heard. Mons. Clopiski states that it seemed just over his head. At the close of the séance, the sculptor was found perspiring profusely, and he stated that he experienced in his vicinity an odour as if from a grave or a corpse, and that it almost prevented his power of breathing.

The author having obtained phenomena of such an important character, has invited Dr. Ochorowicz to be present at the next séance, and that distinguished scientific man has accepted the invitation.

### RECEIVED.

'God and The Ant.' By Coulson Kernahan. (London: Ward, Lock, Bowden, & Co. 1s.)

'The Arena,' for April. (London agents: Gay & Bird, 5, Chandos-street, Strand, W.C. 2s. 6d.)

Lyrics. By R. H. FITZPATRICK. (London: W. Stewart & Co., 41, Farringdon-street, E.C. 3s.)

'Lucifer,' for April. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 1s. 6d.)

'Borderland,' for April, 1s. 6d.; 'Review of Reviews,' for April, 6d. (London: Mowbray House, Norfolk-street, W.C.)

'Is Christianity a Forgery? Is English History a Fraud?' By KENNETH FARRINGTON BELLAIRS. (London: W. Stewart & Co., 41, Farringdon-street, E.C. 1s.)

'Social Evolution and the Evolution of Socialism.' A Critical Essay. By GEORGE SHOOBRIDGE CARR, M.A., Cantab. (London: W. Stewart & Co., 41, Farringdon-street, E.C. 4s.)

'Ourselves: A Monthly Magazine designed to bring Theosophy—the People's Heritage—to the Thinking Men and Women of East London.' No. 1. (London: Walter H. Box, 108, Tredegar-road, Bow, E. 1d.)

VOLUME OF 'LIGHT' FOR 1894.—Now ready, handsomely bound in half roan, the volume of 'LIGHT' for 1894. Price, post free in the United Kingdom, 15s. 9d. Early application must be made, as the supply is limited. Offices of 'LIGHT,' 2, Duke-street, Adelphi, W.C.



## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

## The 'Cyprian Priestess.'

SIR,—Mr. Robertson's letter in your last issue compels me to repeat what I have before said, that Mr. Duguid has neither inclination nor capacity to write letters about it. He is not an imbecile, but a simple-minded mechanic, and your readers have got from me all the information likely to be given on this subject. The 'Cyprian Priestess' has certainly been got under test conditions long after Mr. Glendinning's photograph was produced. Whether she is a 'person' or a reproduction of a thought picture it is not for me to say; it is sufficient for the vindication of Mr. Duguid's character that we have evidence going to show that there was neither fraud nor double exposure in its production, and I for one am content to rest on my own experience and careful experiments rather than propound theories on the subject of psychic photography.

While I am writing I may state that Mr. Duguid has favoured us with a recent sitting. The results of this meeting and copies of the photographs will be sent to the Editor of 'LIGHT' as soon as I can find time to deal with the subject.

April 13th, 1895.

EDINA.

SIR,—The lecture upon Crystal Gazing, by Miss X., in this week's 'LIGHT,' comes pat to the point in reference to the unconscious memory-picture theory, which I threw out in connection with the 'Cyprian Priestess' mystery; and 'A. G's.' statement that, whilst 'Edina's' Edinburgh friend had never seen a normal picture he had seen a psychic photo, prior to the obtaining of his own one of the 'Cyprian Priestess,' also bears upon this theory.

I would suggest to all interested in this matter that they should read Miss X.'s lecture in connection with this theory, and ask themselves why, if a mental picture can be thrown into the crystal, the same cannot be thrown upon the lens of the camera. Of course the photos examined by the Editor of 'Sphinx' do not fall under this theory, as they are manifestly frauds, or rather the outcome of fraud, and if there is fraud on the other side, why not send some of the better spirits to find it out? as a friend of mine very tersely puts it.

I cannot agree with 'Edina's' conclusion, that the matter must now rest where it is amongst the unsolved mysteries, for that cannot be allowed to be done without producing very grave harm to the cause of Spiritualism and to those who obtained the 'Cyprian Priestess' photos.

26, Forfar-road, Dundee.

MATTHEW FORBES.

## The Necessity for Deeper Occult Research.

SIR,—As some important meetings will shortly be held, and as the annual meeting of the London Occult Society will take place on April 30th, I should like to urge upon all the necessity for working in greater harmony and combining for deeper investigations. Our Theosophic friends, to whom we are indebted for so much, should try to look with a more friendly eye upon Spiritualism, and realise that it is the corner-stone of the occult building. And those of us who value the side of our movement which consists in Sunday meetings, trance discourses, and clairvoyance (while continuing in these praiseworthy efforts to bring our truths before the masses), should recognise the necessity for continual and deep research. Then the last years of our century might be crowned with wonderful psychic discoveries. The time is opportune. A great occult wave is passing over us. Now is the time to lift the race a step higher. Now is the time to discover or re-discover the nature and objects of some of the 'Powers behind the Veil.' When we see the work done by the members of the Society for Psychical Research, many of whom have commenced at the bottom of the ladder as scientific materialists, I have felt what still grander results would accrue if the most experienced amongst the Spiritualists, Theosophists, and Occultists would combine for deeper research. The older I grow, the less I care for theories, the more I value facts. We all (even the Theosophists) see through a glass darkly while in the flesh. What, after all, do we really know? We are assured that there is a spiritual side to Nature, and that the death of the body is not the end of the individual, but we do not know the nature of that spiritual life, or whether all spirits communicating or not are human

spirits, nor the nature of man's subliminal consciousness. We do not know whether life is eternal in the spirit-world or whether there is some kind of re-embodiment. We do not know the secrets of that chemistry which produces plants and human forms apparently from nothing, or how matter is passed through matter. Let us, then, continue our investigations. I am willing to do all I can to aid in the furtherance of deeper research.

A. F. TINDALL, A.T.C.L.,

4, Clarendon-gardens, President London Occult Society.  
Maida Vale, N.W.

## Theosophy and Spiritualism.

SIR,—In the hands of 'Quæstor Vitæ' the question of Nirmanachayas is rapidly assuming a complexity and general fogginess which will soon render it an impenetrable puzzle to the readers of 'LIGHT.' In his article on this subject ('LIGHT,' April 6th) he says that 'Western thought teaches that one in whom the nirvanic state of consciousness has once been unfolded could not refuse Nirvana.' I challenge him to produce his evidence and to be a little more explicit as to his authorities, seeing that the study of 'Western master minds' is not neglected by Theosophical students. I also hope that those interested in this discussion will carefully refer to the quotations which he assumes to support his contention that Nirmanachayas are in Devachan, as I am sure the very slender support they give him will most properly dispose of this absurdity. In fact, the only bit of solid evidence on which his theory rests will be found to be in this: that Devachan is often called the Manasic state of consciousness. But even here it fails him, as this assertion must be qualified by the fact that Manas in Devachan is still under the illusion of separateness, and, therefore, is not in the full possession of that spiritual consciousness which distinguishes a Nirmanachaya; so that the latter is, as I explained in a former letter, on a higher plane than the Devachanic entity. To somewhat clear Theosophy from the general confusion in which our critic leaves it, it may be interesting to contrast his own views, as expressed in the earlier part of his article, with ours. He believes in an Infinite Determiner 'before whom man must bow as the cause which impelled him into conditions entailing temporary suffering while resting implicit trust in the Infinite Wisdom which placed him where he finds himself,' &c. To this we should say that man is himself the author of his own destiny, resting implicit trust in the unerring certainty of the action of the law of Karma. Again, 'Quæstor Vitæ' is 'satisfied that what appears as disorder to him now, must give way before the dawning realisation of harmonious interrelations of all parts in the inclusive whole.' But the believer in re-incarnation, while holding to the reign of natural law, knows that he himself is the chief agent through whose continued evolution the realisation of the above-mentioned harmonies is brought about; for, since we are taught that the phenomenal world is the outward manifestation of interior Spirit, so the human Soul, which is an evolving unit of spiritual power, re-acts on the interior planes upon the spiritual forces of the world, changing and characterising their natural co-relations with the force of character belonging to its own individual evolution. Thus the planet, and the humanity it bears, evolve inseparably on parallel lines, for all is one vast consciousness, and the Self of the Universe and the Self of Man are, in the ultimate, One; a belief which according to our critic is untenable to Spiritual evolutionists such as those who believe in re-incarnation, but which nevertheless is the pivot about which soul evolution along the lines of re-birth must necessarily revolve.

The question as to whether an individual Will can ever become the source of its own activity is indeed a tough one; and here again 'Quæstor Vitæ' brings to his support the overwhelmingly vague denial of 'Western thought'; but if he will refer to Kant's 'Ethics' he will find it sufficiently proved that a Will which is determined by motives outside itself is never free, and that only when the Will finds in itself its motives for action has it perfect freedom. If, therefore, we admit the possibility of attaining to a perfectly free Will, it seems that, on the authority of Kant, we must also believe that its possessor must find within himself the sole motive for his actions. To acquire this freedom of Will is, I consider, that which is effected by the liberation of the Soul from the bonds of matter and the cycle of re-birth, and with all due respect for those Orientals who, as 'Quæstor Vitæ' says, hold that the end and aim of the Soul's pilgrimage from birth to birth is liberation from re-birth,



my reading of the teaching of Theosophy is not so. For me this cessation from the round of successive lives is but an incident in the great drama of life which leads to the passage of the Soul from the narrow limits of Self to the vastness and freedom of selfless sympathy.

But the possibility of this our critic would deny, because 'self-consciousness cannot exist apart from relation and contrast.' This may be true for metaphysics based on the consciousness of those yet bound in bondage to the Self, but, in the case of Nirmanachayas, liberation from the sense of separateness has been obtained and the Self as we know it has disappeared; the activity of its self-consciousness is no longer drawn from the opposition of the Self to the Not-self, but from the turmoil of life kept up by unliberated souls struggling for freedom. And here we come across a strange anomaly; for Kant's Free Will is evidently identical with Schopenhauer's Blind Irrational Will to Be, and our Nirmanachaya, as possessing free will, is only active with a blind, irrational will. It appears at first sight both terrible and ludicrous to find that, as a result of liberation through the intelligent efforts of many lives, the end is to change an intelligent will into an irrational one. But our dismay should cease when we remember that we are dealing with a Will embodied in a *now* perfect organism. In imperfect men and women, such as we are, a free and unfettered will must, because it is blind and irrational, lead to unintelligent and bestial lives. But, working through the perfect organism of a Nirmanachaya, it must mean the spontaneous action of Perfect Wisdom; and, indeed, if we think of it, a discriminating will is only needed when relative and partial truth is known; but where the whole truth is unerringly present, action and knowledge must be synonymous, and they can, moreover, manifest only in one way—the right way. Thus the horrors which belong to unreasoned action amongst ourselves disappear when the actor is a perfect spiritual being; and the concentrated power, which in the first case is its chief danger, serves but to accentuate the majesty and dignity appropriate to a Nirmanachaya.

THOMAS WILLIAMS, F.T.S.

### SOCIETY WORK.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—Mr. Emms delivered an address last Sunday on 'The Significance of Spiritualism' to a good audience. Next Sunday Mr. Bradley will deliver a trance address.—W. MARSH.

3, ANDERSON-STREET, KING'S-ROAD, CHELSEA, S.W.—Sunday, at 3.30 and 7 p.m., public sésances; Tuesday, at 8 p.m., clairvoyance and healing; Thursday, at 8 p.m., developing circle, Mrs. Perry; Saturday, at 8 p.m., psychometry. All friends welcome.—WILLIAM GEO. COOTE.

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mrs. Stanley delivered a trance address to a crowded audience, and was much appreciated. Mrs. Robertson gave a well-rendered solo. On Sunday next Mr. Long will occupy our platform. Friday evening, meeting for inquirers and psychometry.—THOS. MACCALLUM, Hon. Sec.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, N.W.—The closing meeting of the present season will be held on Friday evening, the 26th inst., when Mr. A. Glendinning will deliver a lantern lecture upon 'Spirit Photography,' with a complete series of pictures exhibited by the aid of a powerful lantern. Admission free; commence at 8 p.m.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mr. Mason gave an address upon 'The Light, the Truth, and the Way.' Mrs. Mason's controls followed with successful clairvoyant descriptions of spirit friends present, several strangers receiving messages. Sunday next, at 7 p.m., Mr. W. O. Drake; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle. Inquirers welcome.—J. H. B., Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Sunday next, spirit circle at 6.30 p.m., leader, Mr. Long. 'Douglas,' the well-known guide of Mr. Long, has intimated his departure from his present sphere of work, and will give his farewell address on Sunday, April 28th, which should be made the occasion of showing our appreciation of his untiring efforts for our cause since 1890. All who have benefited by his ministrations should attend.—CHAS. M. PAYNE.

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM, S.E.—On Thursday evening in last week, in the unavoidable absence of our president (Mr. W. H. Edwards), Miss Hammond Hill kindly conducted the meeting, and favoured the audience by reciting her poem, 'Dead on the Battlefield.' Mr. Robson's guides then took control, to the intellectual profit of the audience. Miss Hill will conduct a circle next Sunday, at 7 p.m. On Thursday next, address, clairvoyance, and free magnetic healing by Mr. Edwards. We also hope to have Mr. Robson with us again.—J. G. R., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. Green was again heartily welcomed to London by one of the largest audiences we have had since our opening night. An address upon 'Spirit Life,' couched in simple but effective language, was followed by fourteen clairvoyant descriptions given with remarkable clearness and precision. Six descriptions were fully recognised at the time. Next Sunday, at 7 p.m., Mrs. Green will be with us again, prior to her return to the North. We thank all friends very much for their support, and hope for another successful evening next Sunday.—L. H.

BRIGHTON.—The cause of Spiritualism in this town has received much attention of late through a series of addresses which have been given by Mr. W. E. Long, and with a view of continuing the good work, a short address and clairvoyant descriptions will be given by Mrs. Bliss on Tuesday, April 23rd, at the Free Christian School-room, New-road, at 8 o'clock. Admission, 1s. Tickets may be obtained of Mrs. Walter Acton, 1, Hanover-crescent, Lewes-road, and it is hoped that local Spiritualists will support this gathering, which may lead the way to a permanent Spiritualistic propaganda in the town.—COR.

CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday last we had a pleasant evening with Mr. Humphreys, Mr. and Mrs. H. Boddington, and Miss Gambriel. Mr. Humphreys dealt with the subject: 'Spiritualism and Christianity.' Mrs. H. Boddington favoured us with a solo: 'I Dreamed a Dream,' which was effectively rendered. Mr. H. Boddington briefly answered written questions from the audience. Miss Gambriel's guides gave some successful clairvoyant tests, and expressed a wish that the soloist of the evening would act in another capacity, and take charge of the public healing circle. The offer was not accepted; but, as heretofore, Mrs. Boddington will be pleased to heal any who care to make appointment with her, free of charge.—COR.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Wednesday, 10th inst., we were favoured with the presence of our friend Mrs. Bliss, to whom we are greatly indebted for a most successful and satisfactory demonstration of the continuity of life. Out of twenty-one clairvoyant descriptions sixteen were recognised, two not certain, three unknown. Tests were also given by means of psychometry, one gentleman's life being traced for some twenty years most correctly, while others were traced for shorter periods. On Sunday last Mr. C. Payne's discourse was much appreciated by the friends present, the subject being 'The Resurrection.' On Sunday next, at 7 p.m., Mr. H. Boddington, address; Wednesday, at 8.30 p.m., Mr. W. H. Blackman, psychometry.—J. B., Sec.

THE FOREST HILL AND PECKHAM SPIRITUALISTIC SOCIETIES have placed their premises at the disposal of the delegates of the three affiliated societies, viz., Forest Hill, Camberwell, and Peckham. For the first meeting we have chosen the most central position available, and delegates are expected to attend at 59, Lyndhurst-grove, on Friday, April 26th. Business to commence at 8.30 sharp. If other societies desiring affiliation will write me before that date I shall be pleased to place their request before the meeting. The purposes for which the council has been formed were published in 'LIGHT' and 'Two Worlds' of March 15th. The constitution of societies is in no way affected by the action of the council, but it is hoped that even this small measure of affiliation will prove the first step towards establishing a permanent basis of mutual help, and by bringing us into closer touch with each other tend to unite societies and unattached Spiritualists, and prove beneficial to all.—H. BODDINGTON, 30, Upper Tulse-hill, S.W.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternalidad" Society, Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Terzano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Torestenson, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

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